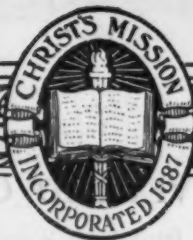


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THE CONVERTED CATHOLIC

(Title Registered U. S. A. Patent Office, 1919.)

TO SIN BY SILENCE

To sin by silence when we should protest
Makes cowards out of men. The human race
Has climbed on protest. Had no voice been raised
Against injustice, ignorance and lust,
The Inquisition yet would serve the law
And guillotines decide our least disputes.
The few who dare must speak, and speak again,
To right the wrongs of many.

A NEW HYPHENATE PARTY
IN REPLY TO A CATHOLIC
EDITOR

APRIL
1922

331 West 57th Street,
New York City.

APR 22 1922

THE CONVERTED CATHOLIC

An International Magazine

Published Monthly by Christ's Mission,
331 W. 57th St., New York, N. Y.

*Devoted to the Instruction of Roman Catholics Regarding the Evangelical
Faith, the Enlightenment of Protestants to the Aims of the
Roman Hierarchy, and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church
of Rome*)

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THE CONVERTED CATHOLIC

"When thou art converted strengthen thy brethren."—Luke 22: 32.

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No. 4.

Former Nun Obtains Estate

A Syracuse, N. Y., despatch to the "New York Herald," Feb. 2, says: "Mrs. Pauline Hessler, who forsook a nun's life to become the second wife of George C. Hessler, sweetheart of her childhood days, receives his \$5,000 estate by his will filed to-day. A quarrel separated them years ago. Hessler married, and the girl who afterward became his second wife entered a convent."

To Make Columbus Day a National Holiday

A "Globe" (N. Y.) despatch from Albany, Feb. 14, said that a resolution memorial requesting congress to support a resolution before it to make Columbus Day, Oct. 12, a nation-wide holiday, was introduced in the legislature to-day by Senator S. A. Cotillo, of New York. The resolution is sponsored in the congress by United States Senator William M. Calder.

"Are Protestants Right?"

The best book of its kind we have seen for a long time. The purpose of the author is to show upon how solid a foundation Protestantism rests. All the lectures printed in this book were delivered on consecutive evenings during the months of March and April 1920, in Christ's Mission, New York City. Four of the series were published in THE CONVERTED CATHOLIC, and their reception was such that it was thought wise to publish a popular edition in book form. All the chief doctrines of the Roman Catholic Church are successfully controverted. Price: One Dollar post paid. Special prices for large quantities. Write the author, Rev. George R. MacFaul, M. A., 28 Sweetland Ave., Ottawa, Can.

The Separate School Question in Canada,

A press despatch from Listowel, Ont., in a Boston daily of Feb. 15, said: County Orange lodges in Ontario are taking a firm stand on the separate school question, brought to a crisis by the withdrawal of Roman Catholic representatives from the boards of education and the demand for separate high schools. Alarmed by the avowed purpose of the hierarchy to obtain this latter privilege by provincial legislation or through the courts, Orangemen all over the Province have taken a united attitude in the matter. Brant County, Middlesex, and Perth have all, within a few days, passed strong resolutions demanding that there should be no further legislation to give greater aid to the separate schools or further special privileges to religious sects.

Keeping Secrets from Mother

A question was asked the editor of the Southern Cross, a Roman Catholic paper devoted to Catholicism in Southern Africa, as follows: "Has a mother a right to inquire into her child's confession, for instance, to remind him of a sin?" The answer given was: "The mother has no right to inquire into the confession of her child. These are secrets between the soul and God, and even the mother has no right to know them."

Isn't that the limit? A miserable, sinful priest can have the secrets of a child that its own mother dare not inquire into. A priest not only has the audacity to put himself in place of God to hear confessions, but encourages children to keep secrets from their mothers. Verily the confessional box is a menace to the home. An institution of this character ought to be abolished by law.—"Free Methodist" (Chicago), Feb. 14, 1922.

Some Protestants Waking Up

The Jesuit paper, "America" (March 11) contains an editorial entitled "Catholics at Bay," and quotes a letter that has been sent out from 72 West 36th St., New York City,

signed by Mr. Eugene Woodhams, the first paragraph of which says: "A group of men, prominent in the Protestant Church have had for some time a plan under consideration for the purpose of combating the strong program of the Roman Church, which includes making America Catholic. To this end the American Children's Welfare Foundation is in process of formation. A very definite program * * * has been presented to and passed upon favorably by the following men: Dr. George Coxhead, Supreme Council, Y. M. C. A.; Mr. Charles A. MacFarland, of the Federated Council; Mr. William Millar, Council of Churches, New York City; Mr. Robert Kenworthy, Grand Secretary, Masonic Lodge; Mr. David Kennedy, Master, Masonic Lodge, Freeport, L. I.; Mr. I. M. Rhodes, State Secretary for Ohio, Y. M. C. A."

A New Hyphenate Party.

It may be remembered that at the "Horrors-on-the-Rhine" pro-German propaganda meeting in New York in February, 1921, Dr. Mythen invited all citizens of German extraction to join the Sinn Fein propagandists in the task of destroying "Anglo-Saxonism" in this country. This invitation met with a cordial response, and seems to have produced results culminating in a conference at Washington, which concluded its labors on February 26, with the establishment of a nationwide organization with a full staff of National Officers and Directors, and a complete political platform dealing with national and international policies for the United States, which occupies about four columns of the Gaelic American (165 William St., New York City) of March 4. The issue of March 11 contains verbatim reports of the speeches of Senators Borah, Reed and Gore. In general the platform may be described as a crystallization of the propaganda conducted by the Hearst papers and the views of most of the Papal organs published in and round New York. Dr. Mythen is one of the National Directors, and the general purpose of the new organization which is named "The All-American National Council" may be judged by his address referred to above. Of this matter more next month.

IN REPLY TO A CATHOLIC EDITOR

In "Our Sunday Visitor," March 5, 1922, (Huntington, Ind.) is an article dealing with the sums of money appropriated by Protestant denominations here to evangelize the Catholic countries of Europe. After referring to such enterprises already under way, the writer says:

"One cannot help wondering why our good non-Catholic friends are sending their money across the ocean for the work of proselyting French and Italian and Belgian children, when at their very doors are some millions of American boys and girls, lost and wandering in the darkness of Roman superstition(!) Why not spend a few millions converting their Catholic neighbors at home? Surely the best way to remove the menace of Romanism, and cripple it so that it cannot accomplish its plots to overthrow the Government of the United States, would be to make Protestants of the rising generation of Catholic children!"

This is a somewhat natural question to ask, and one that for many years Christ's Mission has been doing its utmost to answer in a practical way, up to the limits of its power, and to urge upon all within range of its influence as part of their duty to God and to the nation.

In the first place we may observe that various Protestant bodies are doing a great deal for the evangelizing of the Roman Catholic people of which the Indiana writer appears to have no knowledge. Scattered over the whole country there are many settlement houses, "missions" and similar organizations that are doing very efficient work in "converting their Catholic neighbors at home." While it would be unwise, perhaps, to say that any large percentage of the "thirty million loss" of the Roman Church (which was the estimate some twelve years ago, and must be much larger now) sustained during the last fifty years are members of Protestant churches, it is true that what are called "Catholic names" are to be found on the rolls of probably most individual memberships. We have heard that there are more Italian Protestant churches in the United States, than Italian Catholic churches. Yet, in spite of all this, it re-

mains true that so far as local denominational congregations are concerned much less is accomplished in promoting the conversion of the Catholic people than would be if there were a better realization of their actual spiritual needs.

For the information of Monsignor Noll and others whom it may concern, we may mention some of the reasons for what seems to the Papal editor an anomalous state of affairs.

1. The first and chief reason is ignorance on the part of individuals as to what Papalism really IS. It is doubtful if five per cent. of the membership of any average Protestant church could explain intelligently to any enquiring Catholic what the real differences were between the teachings of his denomination and those of Rome. The reply to such a question would probably be like this: "We do not confess our sins to a priest, and we don't worship the Virgin Mary or pray to saints; we don't believe that the bread and wine used at the Lord's Supper are the real body and blood of Christ, we don't believe in Purgatory and we do believe in reading the Bible." It is doubtful whether the average reply would be much longer than that. And even on these points there would be no real knowledge of the reasons why the particular denomination taught differently, partly on account of ignorance of what the teaching underlying the supposed Roman practices really is. While there is a measure of second-hand untechnical knowledge of what Catholics *do*, there is next to none as to what Papalism really *is*, and how its teachings work out in the daily life of individuals. That they do not know what the word "Rome" really stands for is one of the chief reasons for apathy in respect of the evangelization of the Catholic people, so far as individuals are concerned.

Another reason is the mental attitude of many denominational organs and many ministers in regard to the Roman Church. The editors of the former (with enough exceptions to prove the rule)—apart from personal ignorance of Roman technical theology—are not anxious to introduce "controversial" questions into their columns. The paper usually has a board or committee exercising more or less influence, practically amounting to control, over the editor. None of

the members of this body are "looking for trouble" any more than the editor; nor are any of them anxious to be regarded as "narrow-minded," or "fanatical," or even "extreme," in respect either of "Rome," or any other matter. This has much to do with the degree of rationalism in either a positive or negative form among the membership of bodies whose founders were men not only of strong convictions, but who boldly maintained them against all comers. Judging from the fragmentary utterances of various ministers from time to time in the press, one must suppose that whatever may be taught in the seminaries about evolution, "higher criticism," etc., next to nothing about the fundamental teachings of the Roman Church can be included among the topics of lectures or subjects of instruction. "Like priest, like people," is measurably true of Protestant congregations as well as Catholic.

This ignorance works out in various ways according to individuals and local circumstances. For example, if the spiritual needs of the Catholic people are placed before one set of thinkers the reply will be, on this wise: "I don't believe it is possible to do them any good. They have been taught to confess their sins to a priest and to pray to the Virgin Mary ever since they have known anything at all. Every man with any sense knows that none can forgive sins but God, and also that no idol ever answered anybody's prayers. What's the use of trying to do any good to people so destitute of common sense?"

Another opinion especially among those who have come in contact with any number of the very illiterate, ignorant and superstitious classes—especially from Southern Europe is almost to the effect that they are not really worth any effort of the kind. Of course they would not say or even assent to the suggestion that these people were so "low down" or degraded that the grace of God could not reach them, but it is quite hard to get them to put forth any serious effort in that direction.

But when all this has been said the greatest hindrance of all to the evangelization of the Catholic people is the lack

of personal experience of the saving and keeping power of God in the daily life of the individual and of the sufficiency of His salvation for all the needs of mind and heart and soul in the daily life, filling the individual with "the joy of the Lord." Such experience is not emphasized in the average pulpit—still less, the way to obtain it. The "old-fashioned" teaching about all people being either for God or against Him, about sin, repentance, faith in Christ, working out in positive knowledge of the forgiveness of sin, deliverance from the power of sin, the joy of salvation as a satisfying portion, coming out "from the world" and "being separate," and finding real happiness apart from the "poms and vanities" in which the "unconverted" find distraction from their troubles and worries, has largely disappeared from a great many of the churches—as has, naturally, the experience itself. People who have this experience do not refrain from cards, dancing, theatre-going, Sunday automobiling and golf not only because they think them wrong, but because they have something so much better that they have no need of them.

Now it is evident that if a man wishes to do his Catholic neighbor any good, he must be able to convince that man that he has a better brand of religion to offer him. Merely arguing with him on points of doctrine and practice as to the "right" or the "wrong" of the same will not do much good, even if he succeeds in convincing his friend. To do any real service he must have a personal religious experience so good and sufficient for this life that the Catholic man will want to have it for himself. Far too few members of Protestant churches have any such positive experience; consequently they cannot talk about it so as to recommend it.

Catholic people naturally want to have the best that can be got in religion—as in everything else—but they have to see before they can desire. When they do see, they go after it. Hence the large percentage of Catholics among the converts of The Salvation Army and similar bodies. These speakers say next to nothing about doctrine, but do talk much about experience—on the one hand before conversion, and on the other, since that happy event took place.

PUTTING A REAL ESTATE DEAL THROUGH

Last month we set forth a scheme for "squeezing" the teachers in the public schools of New York for a new building of the Knights of Columbus. From the New York "Times," of Feb. 26, we learn from a letter sent out over the signature of City Superintendent of Schools, William L. Ettinger, to the teachers of the public schools, and from a letter which school pupils have been asked to have their parents sign and then forward to their Congressmen and Senators, Seton Hospital, at Spuyten Duyvil Parkway and 234th St., controlled by the Sisters of Charity, might be bought by the Government for tubercular veterans of the World War. The "Times" says: "The communication sent out by Superintendent Ettinger was distributed at the instance of the Board of Superintendents. From Dr. John P. Conroy, President of that Board it was learned that the plan had originated with Lieut.-Col. Cornelius W. Wickersham, chairman of the Hospitalization Committee of the American Legion, and Surrogate George W. Wingate of Brooklyn.

"Before noon recess on Friday children in a school on Washington Heights were instructed to be sure to attend classes in the afternoon as a very important letter was to be written. When they returned, they were instructed to copy from the blackboard and carry home for the signature of their parents the following letter:

"Dear Father and Mother:

"During the week of Feb. 20-24 each pupil has been asked to write to his or her parents requesting the latter to write to the Congressman of the district (Martin C. Ansorg) and also to United States Senators William L. Calder and James W. Wadsworth, urging the imperative need of prompt action by Congress for the proper hospitalization of the disabled ex-service men.

"So far as lies in the power of a great and wealthy nation to ease the suffering and restore the health of those who sacrificed their bodies and minds for that country is our sacred duty. While we are delaying men are dying!

"Seton Hall Hospital can be secured immediately as soon as proper Federal action is taken.

"Feeling sure that your patriotism will urge you to write these letters immediately, I am

"YOUR LOVING DAUGHTER."

"Lieut.-Col. Wickersham explained last night that no offer had been made for Seton Hospital, but that officials of the American Legion and of the Veterans' Bureau had been advised that the hospital could be purchased."

THE ETHICS OF THE KNIGHTS OF COLUMBUS

An Associated Press dispatch to the Washington "Post" from Boston, February 21, said that District Attorney Joseph C. Pelletier of Suffolk County, Mass., had been removed by the Supreme Court that day, having found him guilty on several counts charging him with malfeasance, misfeasance and nonfeasance in office. The Court decision was unanimous. Five of the judges including Chief Justice Rugg sat. He was found guilty of offering to quash proceedings against persons who took it on themselves to resent vigorously reports that Pelletier intended to resign during his campaign for the mayoralty, later abandoned; that he threatened to prosecute the Emerson Motors Company, to extort \$20,500 from it. "In this case as in several others he was alleged to have been a conspirator with Coakley and others, the former acting as counsel and receiving money in which it was alleged the prosecutor shared." "It was held in the Emery Case in which Pelletier, Coakley and William J. Corcoran, formerly district attorney of Middlesex County, were named as conspirators to extort \$50,000 from Mrs. Jennie S. Chase, Mrs. Curtis W. Emery, her daughter and Curtis W. Emery, son-in-law, that one district attorney's guilt was proved." * * * "The \$35,000 paid by Benjamin Piscopo to avert prosecution was held to be a payment in pursuit of a criminal conspiracy between Pelletier and Coakley."

None of these things—nor all of them together—however, involve any reflection upon the ethics of the Knights of

Columbus: but the following statement published in the New York "Times" by James A. Flaherty, Supreme Knight of the organization, throws a sinister light on its ethical standards:

"The political fortunes or reverses of members of the Knights of Columbus are of no concern, per se, to the organization." "For more than twenty years Joseph C. Pelletier of Boston has been one of the leading factors in the growth and patriotic effectiveness of the Knights of Columbus.

"Since I have been Supreme Knight, for more than twelve years, he has been my principal adviser, and to him is due a large measure of credit for the executive management of the vast Knights of Columbus war, educational and reconstruction work. The unwavering faith of his colleagues in his integrity, established by years of brilliant and faithful service in a position of great trust, is in no way affected by his removal from political office."

"The fact that the plea of a priest to Pelletier for an erring member of his flock is characterized inferentially in the Court's decision as 'sinister influence' is, to my mind, sufficient indication of the philosophy of the case against Pelletier."

A press despatch from Mexico City, Feb. 12, said that: The Yucatan Legislature has under consideration a bill which would reduce the number of Catholic priests in the State to six. The Federal Constitution places a jurisdiction over houses of worship in the central government, but State Legislatures have the power to determine the number of priests.

"When the aged Pius X succumbed in the first days of the war, and the conclave was deadlocked over the succession, the Archbishop, [della Chiesa] who had just been raised to the Cardinalate, was the "dark horse"—to speak in political parlance of a matter in which religion plays a minor role—who eventually won on the ninth ballot."—The Christian Advocate, (New York), January 26, 1922.

CONCERNING "LOYALTY" OF ROMAN CATHOLICS

There are evidences that the frequent assertions of those who believe that official utterances from the Vatican mean what they say, have begun to produce an effect on the Catholic laity. Some of these, apparently think that there must be at least some fire where there is so much smoke. In various Papal organs the "loyalty" of Catholic citizens to the United States has been discarded upon, but it is to be noted that the word "allegiance" is not emphasized. In "Our Sunday Visitor," March 5, a citation is given from an article by Rev. J. J. Burke, S. J., in "The Catholic World," in which occur sentences that are of the more interest in the light of the new Pope's characterization last summer of the Vatican rule as supernatural, and his assertion that Rome was the capital of the world.

Father Burke says: "In Catholicism there is nothing anti-national. There is, if you will something supra-national which, in no way interferes with the national love or patriotism * * * Supra-national, not anti-national Catholicism on the divine level of authoritative revelation parallels the essential elements of American civilization, and at the same time adds to these elements the beauty and force of divine sanction."

It is enough to say that Pope Leo XIII, in the Encyclical, "Immortale Dei" (1885) declares that in States in which "the essential elements of American civilization" are found, they drive the Church into an unrightful position" ("Great Encyclical Letters of Pope Leo XIII" Benziger Bros., New York, 1903. Imprimatur of the late Cardinal Farley) and on p. 132, "all Catholics worthy of the name" are directed to "use their utmost endeavors to bring back the State to the pattern that We have described"—an activity that would destroy every vestige of civil and religious liberty in any form.

As we cannot believe Father Burke to be ignorant of the teachings of this Encyclical as set forth on pp. 120-132 of the volume mentioned above, our readers may be left to

select their own term to apply to this paragraph: "If equality, and liberty, and discipline, which suppose respect for law, are the constituents of American national life, that faith which proclaims the equality of all before God, the liberty and the rights of conscience, the obedience which is due to lawful authority, can find no place where it is more really at home than within the confines of our beloved land."

Almost every Papal organ that we have read since the passage of the Eighteenth Amendment has done anything but teach obedience "due to lawful authority," and the public utterances of many priests have all been to encourage, or at least, justify the violation of the laws enacted by Congress for its enforcement. An accurate copy of the most outspoken denunciations of the Amendment ratified by Forty-five States was published in our issue for February, 1919, and the essential paragraphs from "Immortale Dei," condemning all the essential elements of American civilization were given in the issue of February 1921.

RESIGNATION OF AN ITALIAN MINISTER

The kind of thing towards which the people of this nation are heading is thus set forth in a Rome despatch to the New York "Globe," March 1: Resignation of Giovanni Colonna di Cesaro as Minister of Posts yesterday came after several of the Catholic ministers had repeatedly left the cabinet council to consult Luigi Sturzo in regard to the selection of the under secretaries. Luigi Sturzo, a Sicilian priest, is secretary general of the Catholic party. Signor di Cesaro said he considered it undignified to belong to a cabinet under the control of Sturzo, as he was neither a member of the cabinet nor of parliament, yet made his will the law. The Catholics, added the resigning minister, had promised to renounce the portfolio of justice, which they held in the Bonomi cabinet, in exchange for the portfolio of instruction, but, directly they attained the latter, they insisted that the Under-secretary of Justice belong to their Party.

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

IS CHRIST RISEN—FOR YOU?

"He is not here, for he is risen, as he said."—Matthew 28: 6.

"Whereby he is able also to save forever them that come to God by him; always living to make intercession for us."—Hebrews 7: 25.

"I am the First and the Last, and alive, and was dead, and behold I am living forever and ever, and have the keys of death and hell."—Apocalypse 1: 17, 18.

Most of the people in this country live as if Christ had never risen—or even died for their sins, for that matter. Indeed, a very large percentage live their daily lives as if God, and our Lord, and Eternity had no existence at all. And this way of living produces much misery for them in many different ways.

Most of the Roman Catholic people, however, believe that Jesus lives, but their ideas about Him are very far from the truth. They are taught that He has anger against them in His heart for having caused His death on the Cross by their sins; and that therefore it is best to pray to the Virgin Mary and apostles and saints asking them to mention their case to Him, in order to obtain any real hearing from Him.

That this belief has no foundation in fact they can learn with very little trouble, by going to any Salvation Army hall or attending a service at any evangelical "mission." These places are mentioned because personal testimony from people who have actually experienced the power of the Risen Christ in transforming their lives is always a promi-

nent feature of the meeting. Of course, there are many individuals in all the evangelical churches who could also tell of similar experience, but the order of service does not provide, as a rule, for personal spiritual testimony.

Nearly 2,000 years after the Ascension of our Lord into heaven from the Mount of Olives, near Jerusalem, thousands of people right here in the United States can testify that the things He did on earth, and the things He promised to do in those days, He does here and now, for all who "come to" Him in accordance with His invitation.

In the last number of this Magazine we quoted the directions given in a Catholic paper to a correspondent who wished to be delivered from a bad temper, which evidently caused the writer a great deal of trouble. The advice given was not merely puerile—almost comic, in fact,—but, worse, it showed absolute ignorance of the power of the Risen Christ to deliver from the dominion of that evil thing from which the questioner desired to be free. If that inquirer had turned to Romans 6: 9, he (or she) might have read the words: "Knowing that Christ rising again from the dead, dieth now no more, death shall ~~no more~~ have dominion over him." And in the 13th verse "Present yourselves to God, as those that are alive from the dead, and your members as instruments of justice unto God," and verse 14 says: "For sin shall not have dominion over you: for you are not under the law, but under grace." If instead of suggesting putting nickels in the poor box and denying oneself of pieces of pie, the paper had replied that the right thing to do was to go to the Lord Jesus, state the case, and ask for the aid of His resurrection power to deliver from that particular fault, that would have been sensible advice that would probably have been of real help.

Of course, no people continually being made to feel the burden of sin, as all Catholics are who attend the services of the Church regularly are, can possibly be "happy" while they are kept in ignorance of the power of the Risen Christ to save them FROM their sins.

The writer made these verses over twenty years ago, but they are as true now as when first written. As Easter comes this month, they are more timely now, perhaps, than they would be any other time of the year.

My mighty Christ

In triumph rose!

Beneath His heel He crushed the Roman power,
Supreme in all the world, until that hour,
When Pilate crowned, as fool, his knave's career,
By mounting pagan guard, with shield and spear
At tomb of Him before whom noonday fled,
The mountains shook, and graves gave up their dead
But few brief hours before!

My mighty Christ

In triumph rose!

Beneath His heel the Serpent smitten lay,
Robbed of his power, for now was found a way
By which the Gentiles might, through faith, find place
In Kingdom of our God with Chosen Race.
Upon the might of Earth and Hell His feet
Stood firm in vict'ry grand, supreme, complete,
And there they stand to-day.

My mighty Christ

In triumph rose!

Beneath His heel to-day lie all the foes
That brought into my life its grief and woes;
By that same power that made the Romans quail—
Made Soldiers, Stone and Seal of no avail,
For me He's killed both guilt and power of Sin.
My heart's His castle; He has entered in,
And reigns as Lord Supreme.

My mighty Christ

In triumph rose!

Beneath His feet He's able now to tread
For you—if so you will—the Serpent's head;
No dead Christ do I serve, but Him whose strength
Can reach to any depth, go any length,
For all who, sin forsaking, will believe
His faithful words, obey Him, and receive
Salvation full and free!

Dear reader, it is really true that Christ is risen from the dead; more than that, He is alive now and is both able and willing to deliver you from ALL that makes your life miserable—which is SIN. Outside circumstances may cause trouble and anxiety and a measure of worry, but the soul that is right with God, and free from the dominion of sin, has an abiding peace in his mind and a realization of the sustaining grace of God in his heart that enables him to “rejoice” amid even the heaviest trials and sorrows. The present writer can speak positively on these things because he is writing out of his own experience.

The fact that Christ rose 1,900 years ago would do us little good to-day, if He were not alive NOW, and not only alive now, but the same yesterday, to-day, and forever. He is the same Saviour who said to the woman at the Well of Jacob: “He that shall drink of the water that I will give him, shall not thirst forever.” His salvation is indeed a satisfying portion to all who put their trust in Him, and by faith lay hold upon their personal share in the great Sacrifice for Sin, that He made for all men, and once for all, on the Cross.

The Rev. R. W. King, D. D., writing in “The Presbyterian Magazine,” March, 1922, says, in writing of “the Bayou” in Louisiana: “The Protestant Church has done very little for the Creole people. There are only eight Protestant churches along the Bayou of 120 miles, among more than 100,000 people, and some of these are just mission stations. There are not more than 1,000 Protestants in all this vast Creole population. For 200 years these people have been under the dominance of the Roman Catholic Church, kept in ignorance and superstition, dominated by the priesthood and held in subjection by fear of excommunication.”

If the Knights of Columbus persist in the policies and methods which now characterize the public acts and declarations of the leaders of the order the title is likely to become synonymous with bigotry, intolerance, and servile obedience to un-American influences.—Exchange.

A PRIEST RECEIVED IN THE ANGLICAN CHURCH

[The Church Intelligencer (London), Feb., 1922.]

On Sunday evening, Dec. 4, the Rev. Robert Barton was received publicly into the Church of England out of the Church of Rome, at St. James' Church, Clapham, by the Vicar, the Rev. Arthur E. Hughes. Mr. Barton is an Englishman, and spent five years at the English College in Rome, studying for the priesthood. After his ordination he ministered as a priest for nineteen years in America. Three years ago he returned to England, and took up work as a priest on this side. He felt obliged from conscientious reasons to give this up a few months ago. The Vicar preached from Jude 3, "The Faith once delivered to the saints."

The Rev. A. E. Hughes said he had during the last few days received the following message: "I, Robert Barton, having been a Roman Catholic and desiring to become a member of the Church of England, from purely conscientious motives and with a full knowledge of the importance of the step which I am about to take, request that I may be allowed to come forward at a 'Reception of Converts.'" From the same source he received the second letter: "My reason for desiring to be received into the Church of England is that, believing Christ died for me and fully reconciled me to His Father, and having put on Christ and taken Him as my Saviour, I may, with a freedom with which He has made me free, serve Him in spirit and truth in that branch of His Church. I accept Him as my own Mediator and place all my hope in Him, fully realizing He is powerful to save. I do not accept the teaching of Rome concerning the claims of Infallibility, the Immaculate Conception of the Virgin Mary, Auricular Confession or Transubstantiation. Nor do I accept the condemnation of Rome concerning the Orders of the Church of England. I take this step with my eyes fully open to the freedom of the Gospel which I recognize as the Word of God which alone contains all that is necessary for salvation. It is not necessary to go into details as to the many other reasons theological, traditional and otherwise."

Continuing, Mr. Hughes said he had every reason to be assured that the writer of these messages was genuine in what he said. It was not that Rome was dissatisfied with him, it was that he was dissatisfied with Rome. He bore high testimonials as to good character from the Vicar-General under whom he served for many years as a priest. He bore evidence of diligence in his work as a teacher while still in a Roman Catholic school until a few months ago. The thought might be in some minds, "Why should a man, brought up in the faith of that Church, a man who had ministered in that Church, be dissatisfied with it?" And the thought might be in some minds, "Why, after all, is a man a Protestant at all?"

Mr. Hughes then forcefully pointed out that Romanism was guilty of addition to, subtraction from, and substitution for, the Gospel of Christ. The sermon ended, "Fight the good fight," was sung, and then Mr. Barton made the following declaration:—

"I, Robert Barton, do declare that I am satisfied in my conscience that there are several dangerous errors in the doctrine, and abuses in the practices of the Church of Rome; I do, therefore, for the safety of my own soul, renounce, reject, and refuse all communion with the said Church of Rome; and being convinced, by the blessing of God, that the Christian faith, as received and explained in the Church of England, is most agreeable to the Word of God, contained in the Holy Scriptures, I do embrace the same, and promise that I will conform to the service and worship used in the said Church, and by God's help firmly continue in the communion thereof. And this renunciation and promise I make heartily, willingly, and sincerely, upon the true faith of a Christian."

The Vicar, taking Mr. Barton by the right hand, said:

"By virtue of the authority given me, I do, upon this, thy solemn profession and earnest request, receive thee into the holy communion of the Church of England, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

SHALL I SEND MY DAUGHTER TO A CONVENT?

BY G. E. MACFAUL, OTTAWA, ONT.

"Train up a child in the way he should go; and when he is old he will not depart from it."

There is no more important subject to parents than the proper training of their children. Some farmers take more care of their horses and cows than they do of their children. Some city people spend more time training and caring for cats and dogs than they do boys and girls. Our boys and girls are our greatest asset. We are responsible as grown-ups for the oncoming generations. America's future will depend upon the boys and girls of to-day.

We owe our children, it has been said, a sound education. (1) About the fireside; (2) from the teacher's desk; (3) in the House of God. True education embraces the whole man—mind, body, spirit.

Many fathers are frequently away from home and the responsibility of training the children is largely left with the mothers. What training should our daughters have who are to be the mothers of the future generations? Some parents still think that while great care should be taken in training their boys, any kind of an education will do for their girls.

Some mothers, anxious to get rid of the care of their daughters, send them off to any kind of a boarding school without inquiring carefully as to the character of the school or the effect of the teaching upon their future life. The indifference manifested by some parents as to the character, morals and religious sentiments of the instructors of their children is appalling.

Why do some Protestant parents send their daughters to Roman Catholic convents?

For some of the following reasons:

- (1) Ignorance of Roman Catholic doctrines.
- (2) An impression that convent education is superior to that of ordinary Protestant boarding schools or colleges for young ladies, and that convent education is conducive to grace in deportment and refinement in manners.

(3) Allured by cheaper fees, given to Protestants, by certain convents.

(4) Reliance on a promise sometimes given, more often imagined, by the Lady Superior that there will be no interference with the faith of Protestant pupils.

(5) That it places one in the aristocratic class and sounds nice to be able to say: "My daughter is attending the convent, and the sisters inform me that she is progressing wonderfully with her music."

(6) It relieves some mothers from the responsibility of rearing their own daughters and gives them time for society.

Shall I, as a Protestant, send my daughter to a convent?

By all means, NO!

1. No! Unless you wish her to become a Roman Catholic and destroy the peace of your home.

To say that the sisters will not interfere with your daughter's religious beliefs, is utter nonsense. Why, the very object of the convent is to educate for the church, and hence proselytising becomes the main pursuit to which everything else is subservient, so nothing is left unemployed, no effort omitted to render the convent an agreeable abode and a pleasant reminiscence. The spirit of all the nuns is the same—blind obedience to their superiors and bitter opposition to everything Protestant, with the promise of great spiritual reward if they can but win a Protestant to the Catholic faith.

To say that your daughter is in no danger, that you have grounded her so well in the Protestant faith, is utter folly. "Can a man take fire in his bosom and not be burned?" At first the methods are indirect, such as fine music and imposing ceremonies, but insidious misrepresentations of Protestant doctrines, on the one hand, and continuous exaltations of Roman dogmas as the only truth, on the other hand, will soon have its effect upon tender and susceptible young minds.

Send your daughter to a convent and she may become a Catholic unknown to you, and thus not only sacrifice her eternal welfare, but "bring down your grey hairs in sorrow to the grave."

And if, by God's grace she does escape going over to Rome, her short sojourn in the convent where the soft caresses and polished manners of the sisters have but concealed Romanism in its true light, may leave her so well disposed to Rome that she will favor the system whenever possible.

2. No! Unless you wish your daughter to be unprepared for life's duties.

While it is true that the sisters are in a sense experts in music, painting, drawing and embroidery and fancy work, these can just as well be acquired in Protestant schools; moreover, this is not THE ALL in a girl's education; arithmetic, geography, history and common-sense acquired in Protestant schools are much better. Convent schools may be adepts at imparting a type of showy results, which will pass muster, for a time, but when a girl has to face the world and make her own living she will find herself quite heavily handicapped. The general education given in Protestant Ladies' Colleges is much superior. The nuns who teach in convents are brought up there and remain largely in the secluded life of the convent. They are not much acquainted with the world at large, and so are unfit teachers to train young girls as future wives and mothers. The girls trained in convents are admirably fitted "to enter religion," but are ill-prepared to take their places in the world.

The system of espionage in vogue in convents has also a bad effect on young girls and creates in them a spirit of duplicity. No letter as a general rule, goes to your daughter or comes from her without being scrutinized and, if need be, censored by the Lady Superior. Many girls unwilling to surrender to this spy system are consequently led to lie and to deceive.

3. No! Unless you wish to aid Rome capture America.

Rome is endeavoring by all means in her power to capture this country and with her usual consummate strategy, she has seized upon education, that great lever for moving nations, by which to effect her object. Send your daughter to a convent and you prepare her to assist Rome in destroying our free institutions, civil and religious, which our fathers, at so great pains, framed.

4. No! Unless you wish to be inconsistent with your profession.

You claim, as a Protestant, that you do not believe in Roman doctrines and yet you send your daughter to be under the influence and teachings of these doctrines. You give your daughter sound instruction at home and then send her where your teaching is despised and opposite beliefs taught. Think of it! You commit your daughter, and that at the most impressionable age, to the charge of nuns whom you know absolutely nothing about and in whose religious beliefs you not only have no faith, but openly repudiate.

You give your patronage, your money, and what is worse, the energies of your own offspring, to build up a politico-religious system, designed to pull down the institutions under which you live and in which you believe. Could ever folly be greater?

Why should Protestants support Roman Catholic schools, which are strictly sectarian institutions, when they have superior schools of their own? And if Protestant parents are obliged to send their daughters away from home for an education, surely Christian Protestant institutions offer all the advantages necessary to train their daughters—head, heart and hand—in a truly Christian atmosphere, where the knowledge of God and a Christ-like character are made the highest possible attainments.

[Dr. MacFaul had previously sent an article "Did God Elect the New Pope?" but we are holding that over till next month, as we think this one of more immediate bearing on a practical matter of incalculable importance to the welfare of the nation.—Ed. C. C.]

The subscription price of this magazine for Priests of all Catholic Communions, and for Ministers and Theological Students of all Protestant Denominations is only One Dollar a Year.

THE FRUIT OF THE TREE—IN ECUADOR

Messrs. Doubleday, Page & Co., New York, publish a bi-monthly magazine "Inter-America," which forms an expression of the thought of "the best minds" in all South American countries on matters of high interest to all nations—especially dealing with literature, law, history, art and philosophy. The contributors, it may be presumed, were all brought up as Roman Catholics, whatever their present opinions may be; and in no issue that we have seen, have we ever noted a line suggesting that the writer had been in any way influenced by Protestantism. What such writers have to say concerning Catholicism and its fruits is worthy of at least respectful attention.

The February number contains an article—"Education in Ecuador," by Julio César Endava, an assistant professor of philosophy in the Instituto Nacional, Mejía, of Quito, and a graduate of the Universidad Central, of that city.

This learned man almost at the beginning of his article declares: "The conquest of America was, beyond doubt a very unfortunate accident," and that "it is impossible to compare the advancement of the American civilizations of that time [especially that of Peru] with the appalling prostration of Spain."

After four centuries of Rome rule over the peoples of these lands—in spite of "Constitutions"—on paper framed after our own, we are told that "the bases of our political and social organizations are censured daily." "Critics and journalists go from surprise to surprise as they contemplate the continuous failures of our social life; partizan leadership is made the propitiatory phantasm of all these misfortunes; people cry out against the abuses of authority; there is a palpable longing to rebel against established forms; and they perhaps grow desperate, unable to find the remote causes of these misfortunes, in order to indicate the proper remedies for them." "The Spanish mentality of the sixteenth century, in imposing upon America, through the conquest, the standards that governed it, wrought the incapacity of the future."

In these days when many people in this country are beginning to wake up to the danger to the body politic of the kind of education that is being given in the Roman parochial schools, there is contained a word of warning in a quotation from a book by Agustin Alvarez: "The Hispanic-American peoples owed to its influence [that of the Spanish mentality] their ultimate **political incapacity to make use of democratic institutions**, since everywhere public liberty has existed in inverse ratio to fanaticism and superstition." In other words, Priestcraft is the enemy of the people in South America, as everywhere else.

This learned man shows his ignorance of even primary evangelical truth when he says: "True religion, becomes, in periods of higher comprehension and tolerance, the **imperishable fruit of education**. Well then: the Spaniards did not understand Christian fervor that way, but quite to the contrary, as the complacent deposit of all crime, strife and violence."

It appears that the first educational establishment worthy of the name in Ecuador was the Seminario de San Luis, founded by Bishop Solís in 1592. Its very curious régime is worthy to be noted:

"By a special law the seminary was forbidden to receive the sons of artisans; and those that sought admission as students had first to establish, by means of a full judicial investigation, the purity of their blood, to which end it was necessary to prove that none of their ancestors had ever worked at a trade; for, according to colonial prejudices, work was dishonorable and idleness was very honorable."—"Historia del Ecuador, by F. Gonzalez Suarez, vol. vii, p. 7.

About two hundred years later the Dominicans founded the Colegio de San Fernando. In both colleges only philosophy and theology were taught—and only from Latin manuscripts. Algebra, geometry and other branches of mathematics were not taught "until long afterward."

Even the most Catholic sovereigns of Spain itself became dissatisfied with this state of things, and in 1769, Carlos III,

issued the following decree of expulsion of the Jesuits from the New World:

To the Governors:

I clothe you with all my authority and all my royal power that you may at once, aided by armed force, betake yourselves to the house of the Jesuits. You will take possession of all the monks, and, in the quality of prisoners, you will cause them to be conducted to the port that shall be indicated to you, in the unprolongable period of twenty-four hours, where they shall be embarked on the vessels designated for the purpose. At the very moment of effecting, you will seal the archives of the house and the private papers of its individuals, without permitting any one of them to carry away with him anything more than his breviaries and the clothing that shall be absolutely necessary for the journey. If, after the embarkation, there shall exist or still remain in that city a single Jesuit, although he be ill or dying, you will pay with your heads.

I THE KING.

We are told that "reasons were not lacking for this drastic action: they were chiefly of a political nature;" but they "managed exclusivism in such a way that they did not cease to hinder all that desired" to educate the young. Mr Endara thinks that this might have been excused if they had introduced reforms in the method of teaching philosophy, but they did not do so, and he quotes from a record of the municipality of Quito, the following incident: "On March 14, 1602, don Lope de Mendoza, told the city corporation that, as Luis Ramón had begun the teaching of grammar, and as many children were attending his school, the father rector and the monks of the Society of Jesus had regarded this as a grievance and they wished to close the school, since they did not consent that others should be permitted to teach; in view of which the corporation ought to decide what it considered proper. It was ordered that Ramón should not give instruction or bring together for teaching—whatsoever might be the condition, in any house or elsewhere—children or any other persons, whether laymen or priests."

"Numerous similar facts induced ignorance in the colony, where women who knew how to read were considered on the road to Hell, since it was said that the ability to read is the fountain of corruption." Our author says in the next page: "It is true that the devotions characteristic of a religion are reasonable, but when fanaticism is carried to an extreme, it ceases to be a religion and becomes a mechanism which is in no sense divine. In a certain sense, it ought to be qualified as irreligion, however much the habit of causing images and other symbols of religion to participate in the administrative functions may find excuse in ignorance. As an example of this phenomenon we are told that in 1612, General Sancho Diaz de Zurbano, proposed to the municipal council, that the council and the prebendaries be asked to make public processions and rogations, bearing one of the images held in highest esteem in order that God might send rain because drought was ruining the crops and the city was suffering from an epidemic of disease. The council voted to do this and that the image of Our Lady of Guapulo should be borne in procession; and sixty-two years later the same image was brought out to do similar duty on account of another epidemic. Mr. Endava says truly that these episodes show the mental state of the period in which the people trusted to "divine interference" without "trying to overcome their misfortunes through means within reach of human knowledge." And he significantly—and somewhat pathetically, it seems to us—adds: "How different was this civilization from that of the Incas, which abounded in facts that pass for discoveries in modern times."

Then comes a description of the lives of the monks, with the remark that "Quito seems to have led in scandalous occurrences," and these citations from "*Memorias secretas de America*" (edition of the "*Biblioteca Ayacucho*") pp. 172, 182, and 176, 177, are given. This book was written by Jorge Juan and Antonio Ulloa, "companions of the French Academicians," in the middle of the eighteenth century.

"During our residence in Quito, the time came to convene the chapter in the religious of San Francisco, and as we lived in that quarter, we had an opportunity to see in detail

everything that happened. Beginning fifteen days before the celebration of the chapter, it was amusing to see the monks as they came into the city with their concubines, and for more than a month after the chapter adjourned it was diverting to see departing those that were about to return to their new appointments. On this same occasion it happened that a monk, who lived with his family in front of the house where one of us lodged, lost one of his sons by death. That very day, at two in the afternoon, all the community went to sing him a response. The monks and all those that are not permitted to marry, because to do so is contrary to their state, not only live in the enjoyment of matrimony, but they possess advantages over those that are truly married, because they are free to change women, either because they do not suit their disposition or because they have lost their beauty through age.

* * *

"Inasmuch as sons inherit there the names of the distinctive callings of their fathers, there may also be seen—and not without wonder—in the city of Quito an infinitude of provincial women of all the religious orders—"prioresses," "superioresses," "readeresses," and so on in all the exercises of religion—so that sons preserve as titles of honor those of the dignities of their fathers, and in public they are almost never known by any others."

Shortly before the expulsion of the Jesuits from Ecuador one Father Juan Bautista Aguirre had become a professor of philosophy and moral theology, and had done some good educational work. He later won success at Ferrara and Rome by "elevated reflection, subtle discussion, fervent and helpful counsel and lively and delicate oratory."

The rest of the article deals with the influence of the American and French Revolutions, and of the effect of the writings of Diderot, Voltaire and others in displacing the teachings of Descartes and his school, and interesting details are given of the life and work of Espejo, a native of Quito, with whom were born "systematized ideas of emancipation," and with him "began to dawn in Quito what we

might call the power of public opinion, says his biographer, Gonzalez Suarez. He was graduated as a doctor of medicine in 1767, later he was licensed in civil and canonical law and practised as a barrister. The importance of his work, not only as it affected his own country, but, other South American lands may perhaps be estimated by this citation from "Los Idolos del Foro" by Carlos Arturo Torres, which concludes the article.

"Espejo and the Jesuits Maguin, Aguilar, Hospital and Aguirre may be indicated as the most visible incarnations of the movement of ideas in the Andine city on which should be based the claim to priority that Quito is entitled to set up among the revolutionary initiatives that resulted in the establishment of Hispanic-American independence."

In a recent review of Dr. Aughinbaugh's book "Advertising for Trade in South America" in the New York "Globe," the reviewer says: "The South Americans have a fondness amounting to a passion for the female form divine, and use this whenever available. They like blondes, Dr. Aughinbaugh says, and like them large. No advertiser need be afraid, he says "of offending Latin-American taste in this matter of nude women in advertisements. He has often seen such advertisements on the walls of priests' houses." And we are also told that "advertisers in South America should always, Dr. Aughinbaugh says, try to secure the interest of the priests. He has known a priest to stop in the middle of a sermon and tell a man who has been coughing to go to the drug store and buy a bottle of a certain cough remedy. He says a German brewery in Caracas was a failure until the shrewd Germans invited the priests and the congregation to come after high mass and try the beer. After that, he says beer was popular in Caracas."

A press despatch from Liverpool in the "Tablet" (Feb. 18), says that out of the seventy-three Labor members of Parliament, no fewer than twenty are vassals of the Vatican.

"THE DESTINY OF AMERICA"

This book will certainly be regarded as an odd one by any reader who has never heard of the school of thought that considers the Anglo-Saxon peoples as being "the lost ten tribes" of Israel. The writer identifies the British as "Ephraim" and the Americans as "Manasseh." The author is a Canadian civil engineer of mature years, who evidently "did his bit," and not unsuccessfully, during the War. He supports his contentions with an abundance of Scripture quotations. There can be no question that the number of Christian people who believe that the coming of the Lord draweth nigh, is much larger than it was before the War, and all such will find the book of considerable interest. This writer expects the battle of Armageddon to be fought in Palestine, and that it will be between the allied forces of Germany and Russia, against Great Britain and her colonies—the "young lions"—the United States, India and Arabia, and that the victorious finish will come in 1936. The book is published by T. H. Best Printing Co., Ltd., Toronto, Canada, and the price is \$2.00.

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